M 2022

Thursday, May 13, 1972

Group II

Barn

MR. NYLAND: So, a Thursday evening - more people than usually come. Oh well, that's probably to be expected because I sometimes am--am a--a rara avis - a strange, seldom seen bird. So that when I feel that, having listened to some of the meetings on Monday and on Thursday, there's a lot of questioning, a lot of answers, and although I can answer them separately and weave a little bit of that in on Saturday, I think that every once in a while when I come and try to help you - to help the nucleus, to help also those who want to ask questions and need a very long pause in answering it--in asking it - that then they get a little bit more encouraged, because that's really what you need. The assumption of course always is that Work is alive in you and that when you do Work, you will run up against certain difficulties or at least you will have some experiences.

And it is worthwhile to ~~get~~ have clarification about an experience. And that when you come to the meeting you have to be prepared.

Robert did a very good thing last Monday. After a little introduction, he said, "We will wait now for a little while, so that those who have come and would like to ask questions can formulate it for them--for themselves, and then ask." The idea was very good, but it did not work out so well because also there, there were long pauses. And although, in general, I think that particular meeting was good, the after-meeting was a little bit more difficult. Your meeting on Thursday ~~is~~ was sometimes not so good. But the after-meeting is better. And I have hope of course that, gradually, with the nucleus as it is now - and perhaps we might augment it - that you will gradually find a level for yourselves as a nucleus. Sometimes a little too much argument still; a little bit too much criticism of each other; a little bit of too authoritative about certain statements.

One must be very careful about making statements about Work, because even if they are quite honest for yourself, they may not at all apply to someone else, simply because you are/all of us are in the process of trying to discover what is Work. And having come from different surroundings, and starting with different kind of - let's call it maturity, or perhaps even immaturity - the way one starts to look at Work and the way one experiences Work depends a great deal on the being of one's own personality. And that therefore what appears to you truthful, in the sense of what one calls self-observation, or whatever is required to bring the method more home to you and to apply it, may be quite a different kind of a truth for someone else. And this always will be the difficulty, I would say, for quite a long time because we are so unconscious, and so very, very little ~~(un)~~ conscious(ness) even, making an attempt to become conscious.

It's not that I want to talk tonight all by myself. But I want to talk about one thing, which is really the quintessence of Work and about which there is still disagreement. And honestly, after the many times that I have talked about Work - sometimes in general, sometimes much more in detail, sometimes with perspective, sometimes in relation to tasks - there should not really be a misunderstanding. I'm talking now about the method and what we call self-observation. It came up last Monday. And I finished listening to the meeting as well as to the after-meeting. And those who are here of the nucleus will remember that particular kind of discussion for which I take sides - on the right side, as I see it. And regardless now of what I have said before in the thousands of tapes we have had and the meetings, I will try to repeat, if I can, as simply as I can, what is really what I call the quintessence of the definitions of the method.

Some of you may remember - I've mentioned it once in a while - that when Orage was teaching us, we had a list of ponder words, as we called it, Hundred words which we put together on a list, and the list was carried by us so that, at any one time in the subway or having a cup of coffee, we could take it out and then start to ponder about the meaning of such words. And then when finished with that little bit of activity and having to go back again to ordinary life and ordinary work, we could put the list again in the wallet or wherever you carried it or in your pocketbook. I remember one of the last meetings that Orage held in New York at which he said, "Tonight we will talk about certain concepts so that you will once and for all know what is the meaning of them and the way I" - meaning himself - "have tried to explain it to you, so that there need not be, in the future when I'm not here" - and he meant he was going to England - "there need not be any disagreement among you. And now is the opportunity for any one of

you to ask." That was Orage. I've remembered it.

In the Index, we have tried every once in a while to come to certain definitions - both of ALL AND EVERYTHING and definitions which can be culled from our own meetings and the particular conditions in which certain words have been used. I would not say it's a stumbling block, but it is something you must know, that we use words which are specially fitted for Work on oneself in the description of the method, in the sense Gurdjieff meant them; that such words that we use usually have a double meaning: one for ordinary life, the other for what we call the possibility of conscious life. One belongs to an unconscious state, the other set of definitions of the same words belongs to an entirely different state which we would like to reach when I say above the line of a conscious area. There are words like self-observation, words like self-remembering, a term like self-awareness, terms like self-knowledge. We use them in ordinary life and of course they have a certain value. And I can regret that 'self' of course we do use, but when we use it in our terminology, we talk about the self with a capital 'S'. When we talk about remembering, we don't talk about memory, But in ordinary life we mean: that what I recall. When we talk about observation in ordinary life, I mean, - when I use it: - I see, I observe. In our terminology, we use it also, but we mean by that a very special 'something' that we call observation. And sometimes I've said awareness in order to get away from the word 'thought'. And although awareness is a mental process, I'm always very carefully explaining that that what is mental is not the mentality we are used to when the mind is being used for ordinary life. That what is self-remembering only can be used when the memory has to do with the self with a capital 'S', which memory is far away from us where we are now. At the time we were born and we then had a real Self, not as yet affected by what Gurdjieff calls "writing on a blank sheet of paper and dirtying it by means of education",1 —

If it is understood in that sense, I wish to have a memory of what was then the reality for me as a young child, uninhibited and quite free and not as yet conditioned.

Self-awareness is also to some extent a very bad word, because it means an awareness as if there is a presence which I become aware of when someone else is in the room and I say I'm aware of you being here. I can also say I'm aware of what I have said just now, and then it is plainly that I recall what I've said. Also self-knowledge, even if it is on the Temple of Delphi, and we quote it every once in a while and we say: ~~[illegible]~~ Gnothi Seauton - Know Thyself. It is, of course, that one wants to have an addition to the knowledge of oneself. But then when we add to it, "everywhere and always", then we go in a different direction, because the question of self-knowledge in ordinary life is usually not linked up with "everywhere" or "always". Everywhere means not influenced by space and always means not influenced by time. And we don't use the words self-knowledge in that sense. We mean by it, in ordinary life, accumulation of data. But when we define it in the terminology of Gurdjieff, we add to the fact or a datum about oneself that what must be the truth, and nothing else but the truth. And that means that what is a truthful datum is everywhere and always the same, and then it becomes dependable. Or one can say it becomes independent on interpretations or any kind of a feeling. It is clear--very clearly a statement of an intellect which gives me, at a certain time, a cold fact. And the coldness means there is no feeling. It is a fact that I can accept. The acceptance of myself as I am does not leave any room for interpretation.

Now if we take self-observation: Thank goodness there was one in the nucleus who happened to quote Gurdjieff. And around that statement, it should have been very clear. Gurdjieff, in the "From the Author"

chapter, which was read either on Monday or on Thursday fairly recently, giving hope to people who perhaps would like to Work and perhaps were already a little old, or when it was mentioned in connection with undoing the consequences of the organ Kundabuffer, that then it was necessary that, for that kind of purpose, one should know how to have correct self-observation. Without determining it further and without going into detail, what was it, really, making up this self-observation process? But the statement is made that it had to be correct. Now what does one understand by a correct self-observation? In the first place, observation belongs to a total process of what we call observation process. And there are three different sides to it which all belong together as a unit which is represented by the idea of 'I'. And the emphasis, as you know - and we've talked about it many times - is that it is not what is 'it' as a body, leaving alone as feeling or as mind, but a body existing; that what we call an awareness of the body is only possible for an 'I', and the 'I' is defined as an objectivity. Now when this particular observation process belongs to an objective faculty and only to an objective faculty - observation can never be called subjective. That is the first thing you must know.

We talk about an objectivity and an 'I' observing. And we use the word observing now in the sense of Gurdjieff, meaning by that, that by gathering data as a result of a correct observation process, that then the little 'I' will grow and gradually could become a guide. What, of course, is not entirely clear: that when I'm engaged in an observation process, that I have to make attempts, because I don't become objective overnight. And when many times we talk about the method as a dexterity which I must learn, it is very similar to learning how to plane a board with a plane. I have to learn it. And that the attempts I make in planing a board will give me dexterity to become a good carpenter. It's exactly

the same when I wish to observe. I have to make attempts and when the attempts are successful, then there is an observation. And when the attempts are not successful there is no observation. When the attempts are not successful, it may be that there is not even an 'I'. And that all the time I use that word observation, I may be engaged in my ordinary mental thought about Work, without making an attempt to Work. But even when I make an attempt to Work and I create an 'I', it does not mean that this little 'I', starting out as a couple of little cells, is actually capable of observing me. And for that reason, when one Works and has heard a little bit about what one ought to do and starts honestly to try to observe oneself, that is, the self-observation, and trying to make it as correct as one can, the results, even if a moment is reached of objectivity, are so far removed from the state--actual state of observation - that is, of a full-grown 'I' - that there is a long preparation necessary in which I am engaged in trying to become observant, in trying to create the 'I' which is the observer. And it is not a question of quibbling with words. It is very clear as a definition. Observation does not exist unless an 'I' exists.

I'm in the process of wanting to learn what is meant by the state of observation. But the learning is not as yet the dexterity. The learning belongs to it. The learning and the wish and the effort and the attempts all belong to Work, but they are not observation in the real sense, unless by accident there happens to be, at the moment, a flash of seeing myself in that sense, completely clearly, without any description and without any liking. And of course we know there even exist such moments without having Worked for them, when they are accidentally given to any man who happens to have what we always have called a certain moment of a realization which accidentally took place and which has been engraved

in his memory in such a way that he won't forget it.

But when we talk about Work, there is no quibbling about the word observation. It means a state attributable to 'I' existing, in which this 'I' is gathering information about me. That is, the acquisition of self-knowledge is a result of an 'I' becoming aware of my existence and the acceptance of my existence for whatever it is. To say it even clearer: An 'I' becomes aware of the life of me and has nothing to do and doesn't even know the form. But it is the aliveness that interests me in my manifestations. And thousands of times I've told you that the manifestations are the means to be able to see if such manifestations could become transparent so that then 'I' could, as I've said also several times, could shake hands with Magnetic Center, which for me is the point of the life-giving force. Now there should not be any difficulty in understanding this word self-observation correctly. It means that there is a wish and that wherever this wish now comes from and wherever the attempts are made - which of course are still subjective, when I have not made or created an 'I', everything of me is subjective. So my efforts are subjective. My wish is subjective.

I only create an Objectivity as a result of my sincere and intense wish. And then, I've explained, when it starts to function, as in the beginning, it may be a result of my fantasy and imagination. And the usage of the word 'as if' indicates that this little 'I' has not as yet a reality and cannot as yet observe. And that for that long process, excepting the few moments which can take place, there is no observation. There are attempts to learn the dexterity of the method. There is sincerity. And in the meantime, while I try, many times the attempts I make lead to certain results which, of course, at that time, I will call observation. Even if they are not hundred percent and even if there is just one percent of

impartiality and even if there is one thousandth of a percentage of simultaneity, I will call it observation for myself. And I call that a result. And six months later or a year later or two years, or even longer, I keep on Working in that way and start to realize that that what I have called observation was not observation as yet. And the further this little 'I' grows, the more chance there is that it really acquires a dexterity with which then self-knowledge can give me data which becomes more and more truthful when such observation is more and more impartial.

Observation, in the beginning, when it is used as a word, only has to do with the efforts I make to acquire that dexterity. And whatever the result is, it's completely impure. It is not even observation in the real sense of the word because the little 'I' doesn't really exist as yet. It only starts to exist when there are facts which are reality for me, like my existence, reach this little 'I' as a form of impression which then is registered in this 'as if' condition of the little 'I'. And because of the reality of my own existence as a subjective entity, the reality is communicated to the little 'I' and then, receiving such data as information which for the little 'I' is a life-giving force, the 'I', being conceived originally, starts to be born.

The period of gestation is that the little 'I' starts as a concept of imagination. That's the concept. The actual birth is the moment in which this little 'I' becomes reality. Then it is open to the rest of the world. And then it can start to function like a little baby. But before the little 'I' has grown up into maturity, before it actually, you might say, can handle the facts in its true impartiality, and before the little'I' starts to know a little bit about a moment of existence when it has to do with the time requirement on the part of its object which is me, it is difficult for the little 'I' to be able to grow on its own to

that maturity. And the additional difficulty is that the little 'I' is somewhere in me surrounded completely by enemies, and also that I've have explained thousands of times. And all during that process, when the little 'I' is small, not developed, not anything to talk about almost, there is no observation, there is no impartiality and there is no simultaneity.

Now I hope that is clear. The efforts, attempts, my intention of wishing to have an observation process in its fullness, is of course obvious. And during the time, the accumulation of data which I want to get belong to the realm of unconsciousness because (they) are tinted with unconsciousness. And for that I use the word alertness, noticing aliveness, I use also feeling, I use also a mental process which I call thinking about Work, thinking about my wish, trying to change the wish into something else as a conversion machine within myself, but only reaching a very small something. I start as objective facilty. First, a place where, Then the hoeing of that soecalled fertile soil, but for many years not used. Then the process of ~~the~~ a development of sowing. Then the process of the little grain that has been put in there to grow up and come even above the ground. And then the maturity of the plant, which I now call little 'I'. And then start to change into receiving different kind of attributes which have been given partly by my wish to feed it and partly by my sincerity in asking the Lord to help me to give this little 'I' life.

You see, I cannot give my life. It belongs to Magnetic Center. I would wish it. At times I say I want to give my life for the development of 'I'. But who is there in me that can control my life; that even when I die that it can be given to my 'I'? Aside from the fact that maybe this little 'I' is not ready to receive the life-force which I represent, I must leave certain things to the Lord to help me, in prayer, asking,

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because then is the only chance that when He hears me, He sees my attempts to create this little 'I' in His image and not create a god in my image. This is the requirement of the sincerity. The requirement of the honesty is the realization of that what exists, not what I hope for; the realization of the changing of a potentiality into a little bit of actuality which, when it is alive, will start to grow when I keep on feeding it.

The process of self-observation is of course formed out of three different attributes, all belonging together as a unit; that is, the tri-unity of 'I' is only there when particip--observation goes over and includes in the observation that what should be there as real observation, which I call imparitiality. And that real impartiality can only be real when there is the moment as simultaneity. I've said hundred percent observation will allow one percent impartiality. Hundred percent impartiality will allow one percent of simultaneity. But in order to have the tri-unity of 'I', all three should be equal. And all three should be pure. And all three should be hundred percent. Otherwise there is no fusion and there is no tri-unity. This is the image, I say, for anything that I wish to create. And it is, of course, that image of the tri-unity, as the Law of Triamonia, which means God for me. As I've said, God the Father, the Son and the Holy Ghost. And if that image is not there, nothing is complete regarding my 'I'.

But this 'I', when it starts to grow up and then partakes in my life and is present in my mind and starts to grow out like yeast and gradually divides itself and makes again the different glands function like, I've said, the pituitary and that what is still at the present time reduced in existence. I don't want to mention too many of such glands, but there are several in the brain. That then they set up a little chemical factory in the brain and they manufacture Hanbledzoin. And this Hanbledzoin is sent

by means of a certain channel to one's heart so that then, as it were,- as a result of 'I' existing and that what takes place in the brain as a result of certain glands starting to function,- that then one's heart starts to function as a result of the Hanbledzoin, this time flowing through the Kesdjanian body. That what is the meaning of this is that as a result of the spreading of this 'I' and influencing the rest of the brain, that the brain could become conscious and, as a result of the sending of Hanbledzoin as lifeblood for Kesdjan, that then, in my heart, can be born conscience. Then of course, when these two can be there, man could become more harmonious when his body has become the servant of the other two.

But you know, the accent remains constantly on the emotional body, because that's the only way that for us is available since the intellectual body as a Soul is one step removed from us. We don't go to the Sun than only via the planets. We don't go to the Soul unless Kesdjanian body has been made, simply because that what one has, physically, is to be used - whatever can be spared and whatever has the quality of emotions for feeding Kesdjanian body. The influence at the SI-DO of physical body goes over into the FA of Kesdjan. And in exactly the same way, the energy which is at the end of the Kesdjanian body at SI-DO flows over to the FA of the Soul body in order to make the Soul complete in its SOL-LA-SI, because the beginning of the Soul is only that what is DO-RE-MI as a result of efforts of Work on myself. But it is only the conception of the Soul. And the reality of the birth of the Soul takes place after Conscious Labor and Intentional Suffering.

(Let's turn it.) (Turning of cassette)

Now, it may seem that I belabor this a little bit and that I want to make sure that you are clear about the process and that you use the words the way they should be used - that is, if we can agree that there should

be that kind of a language. You see, it is not at all agreeable to some people to use a certain language because it is prescribed. And you want, many times, to explain it in your way. And when you have explained it in your way and there is a little objection to it, you want to rationalize and you want to explain why you did that and so forth. And still you're not really truthful, because an exact language is an exact language. And we've talked about the possibilities of having such an exact language when it comes to asking questions in a certain language so that it can be understood what your question is and that the answer has to start where your question leaves off and then usage of the same exact language to illustrate what is needed for the solution of your question.

I don't want to go into detail about how to answer the questions. You see, it is necessary first that there is life in you and that you want to Work, that your attitude towards Work is such that you believe in the necessity. There is a great deal of curiosity and sometimes it takes on the form of, "You never can tell, I don't want to miss it." But what is it that you don't want to miss? Unless there is in you a certain desire based on the realization of your incompleteness and,,at the same time, a desire to complete yourself - and this desire being based on wishing to take the responsibility - you will never have a motive, no motivation for wanting to Work. This is the trouble when the questions remain in the mind, because there is no motivation in the mind for wanting to Work, because that comes from your feeling. And the feeling, in order to become a real motivation, has to become an emotion. The motivation always has to link up with an aim. It is with an aim in mind that my heart is willing to give energy. The clarity of the mind has to be such that I see this aim when I wish to describe it. But that it also stimulates my wish of reaching the aim with my emotional state, knowing that the only way by which energy can be taken

in by me is to be open to the possibility of all life existing and not my own life simply because I happen to be born with that.

The accent always must remain on the inclusion of other forms of life, otherwise don't talk about God. And don't talk about Infinity. Infinity means Eternal Life; again I say, everywhere and always. When the facts have to be gathered, from what I am everywhere and always, at any one time - only then will I reach the truth about myself. I may forget this and that because I don't like to see that what I am, and of course I don't like all the time having to explain to others why this and why that. If I'm convinced that I've used the exact words and the right language, I stand on that. I don't have to argue. But you see, it is necessary to be clear first about the concepts - and that I am afraid you have to learn.

You have to be willing to take your own words and put them aside and sometimes use your words, but with the principles which are clearly explained in an exact language of that nature. This is also our Work. If we don't do it; if we don't have a nucleus which straightens out the different ideas as they are expressed and presented in the after-meeting; if in the after-meeting you do not come to conclusions which are unanimous: you forget that you are creating a condition of decay; that gradually, by not settling certain questions to its completeness, you are destroying the possibility of coherance. That is why it is so important to understand the simplicity of a few definitions and, you might say, to write them up on a ponder ~~life~~ list of what you at the present time understand by principles - which you must know have nothing to do with your experience. That has to be quite clear, that you can talk about Work without having had that experience, but it is then talking about ~~(God)~~. You can even explain

Work without having had the experience. Naturally it is possible. But it will not convey, as it were, your message.

Now each person has his own mind and his own insight in what are principles of Work. And each person has his own way of expressing it, his own way; that is, his voice, his tonality, his rhythm, his emphasis. And now you can judge many times about the way it is presented. But what is important is, first, that the principle is correct. On that you must agree. The second is that you try to understand how someone else expresses himself. And that you don't do, because you insist that it has to be expressed in your way, with your tonality, with your emphasis. It's completely different: The truth can be told stammeringly. You may like it in lovely, mellifluous words, rosy, rosy, but when the truth is the truth, it will come out as truth, even if you cannot find your words and you have to mumble a little bit. It will come out, when it is the truth, because that is life. Now you cannot say that, "I understand what you mean, but I don't have any meaning for it". It's nonsense. Of course it has a meaning, but you cannot agree with the way it is expressed. And that's your stupidity. You have to learn to accept how someone else talks when there is sincerity. The acknowledgment is sincerity. You can acknowledge sincerity when you, yourself, are honest. This is a fundamental rule for anyone who wants to work together in a nucleus. If you don't adhere to that, you will always pass each other by.

There are several rules that have to be observed - I use it now in an ordinary sense - that have to be noticed, lived up to. Another one I've mentioned already - use exact language and don't start to think that, as far as Work is concerned, you can quibble about words. It's either "yes" or "no". And you fight until you agree, unanimously. The wish to learn is that you are open and would be willing to admit that you don't know and

that everybody else knows. With that kind of an attitude, you will allow someone else to talk and with that attitude you will know what is right or wrong. But when you are already ready, as soon as you can, to open it and contradict, you are on the wrong road. It is not that clear in you. There are many times you have your own doubts, and the tonality is based on your own experience. And whichever way that tonality happens to be, you must accept it when there is that honesty in a tone of voice, even if you would not use it that way. You can use it your way, provided you stick to the principles, and then whatever it is - that is, your voice or your mannerism - it need not detract from the principle as truth. It may not be palatable to someone who happens to hear it because your audience is many times very much prejudiced. And they're also sensitive. And instead of hearing the principles, they only hear the way it is said; and their judgment is many times based on the manifestation without wanting even to see the essence.

It's a very difficult thing to combine essence and superficiality, because you want to be able to reach an audience and you have to do it by means of words. But you also want to be able to reach an audience in such a way that they feel. And when they feel the truth of what you're saying as a principle, your voice has to be adjusted to the possibility of entering into someone who may not be entirely open as yet. What is it that really helps? The conviction of yourself, that you know what you're talking about, without any question basing it on an experience which you try to make as universal as you can. Narrowmindedness in experience is not always helpful. It can be, at times when you want to be so strict that "that's it and that's the law". And maybe at times you will be able to afford it. But in general, you cannot as yet, because you're not entirely clear about

the description of an experience in words that can be understood by someone else. This is what I mean: that when the 'I' is not full-grown, you still talk about the possibility that even the 'I' may be a little bit tinted with your subjectivity. And then the little 'I', not full-grown, may be one percent objective, and maybe we hope will become ten percent or fifty or perhaps even ninety-nine. These are the difficulties that are involved ~~with~~ in any group.

Your group of Thursday - too long are the pauses. You do not bring anything to this meeting. You want the nucleus to do it for you. You have to learn how to Work. I say it is necessary to have a certain form of devotion. It is not the same for everybody. That's why I say it is a different form for different people. There has to be an essentiality, seeing the need for yourself that there is good reason to be interested in this kind of Work. And being here at the Barn, the fact of you being here at the Barn should be an indication that you want more than just being at the Barn. That is where this Thursday group is not as yet, for me, convincing enough. You do not come with your questions which have to do with Work. When you are not clear, pray to God that you find out what is meant by Work. And I don't guarantee that the nucleus will tell you the right thing. And sometimes I think they talk the wrong thing. But they talk with sincerity. And when they try to give you a task, it is really with having in mind that it might be good for you and it may not be good. And if you do it you would find out.

But what is the quintessence of Work? Not the discussion, not the explanations, not the satisfaction of a theory which is made soluble [illegible] for you. The quintessence is verification. I've called it 'verite'; the truth; the truth of your experience. That will be your guide, and therefore, when your questions have any value, they always will have to contain your

experience described in whichever way you can describe it and in whichever way you use stammering words. But use your voice in such a way that it becomes apparent that there is something alive in you which wishes to know, and that comes from your heart and not from your brain. When questions are asked, not only Thursday, Monday, when it is obvious that it is not for the sake of wishing to apply, not for the sake of trying to tell that they have applied and got stuck, but that it is just a matter of uttering a few words which have to do with ordinary life or prejudices, which indicate that they are not at all clear about the necessity of an objectivity, that then you don't have to talk about Work to them because they won't understand you. And even if you wish, there is no guarantee that they will take it the way you would like them to take it. They cannot take it. When they live in a mental world they cannot take words about objectivity. Try to understand that.

You don't reach them by means of their minds. You reach them only by talking about their life, their incompetence, their uncontrollability, their stupidities, their loss of energy, their desire to use energy as it ought to be used, and not all over the place. Then they indicate that there is something wrong with themselves and they see it. But when it is still almost stupidly mentioned, talking about Work and, "It continued and it was a good moment and it was a good effort" - ask them what, where? A good effort? What! Was there an 'I' at that time? Was there something actually? And was it functioning? Did you make an attempt for this little 'I', wherever it happened to be in your brain, to be impartial to you as you did this and that? But instead, I still get descriptions of what they did, with their hands moving - who the hell cares about their hands moving? 'I' doesn't. 'I' is interested in the fact that it moves. Then, that there is life. And then 'I' recognizes life. And the hands may be

moving left or right - it doesn't make any difference. One unconscious state is as good as any other unconscious state, when it has to do with the object for observation.

Many things you do not understand yet. And I wish, sometimes, that I could (be) there when I listen to the tape. I could arrest you and say don't go off on that wrong road. It is no good. You're not talking about Work at all. You forget, but you talk and it is not right. Talk, but make it so that it is convincing; that you know at least something of your attempts; that when you - I've said it so often - get up in the morning and there is nothing, nothing ~~and~~ than just you getting up, and no particular thoughts and all the different little bits of movements you do, like dressing or sitting at the table and eating or whatever. I don't hear them. They're not this simplicity. And the nucleus should insist that those who come to this group talk about simplicity of the wish to apply the principles of Work the way they understand it in Work, and not in their minds. The application of something becoming aware of an activity of yourself, mostly physical; that is, that what is the condition of the physicalness expressing life. And the acceptance of life and not a description of the form. It has nothing to do with it. It has to do with the possibility that life can come out sometimes. And it has to do with the circumstances which we call more conducive than at other times. And it definitely will have to do with your wish as you are in certain conditions when you feel the necessity of wanting to Work, and having to Work for the sake of waking up. Not for the sake of curing your headache. Not for the sake of being able to get along better with your husband or your wife or the education of your children. That is all description of ordinary life. It is not the Kingdom of Heaven. Seek ye that first and then you can settle all the other unconscious affairs. They come last.

Your wish to Work is: I want to open my eyes; that is, my 'I'. I say eyes ~~(I see)~~ sometimes when there is a consciousness and a conscience. Those are two. They belong together, because they can focus and come from one point, which is my Magnetic Center. When I wish to wake up, it means I want something in me to be awake, which, I hope, when it is full-grown - and by God, I will feed it - that it then can be, for me, on a different level; that it then actually can represent what I need in my life of unconsciousness. That is the aim. And when one sees this as an aim, the manufacture of 'I', the changing over of different material forms of food - that what I say is necessary for the manufacturing of that what is needed as food for higher levels - the conversion of myself, my energy, my wish into the fact of the existence of 'I' as reality: such conversion depends on how much energy can go into that kind of a wish and how much energy should go for the maintenance of my body. Go through all the different tapes we've had, meetings. Try to recall the simplicity of this what I call, then, the 'V' at which there is a separation. Part of the energy goes in one direction, the other goes in another one. There are two different directions - one for my outer life, one for my inner life. How much? There is a watchman at the 'V' crossing and allowing the gate; when there is a sincere wish, the gate which opens up towards my inner life is opened a little more. And the other is a little bit closed, because there are lots and lots of things in my outer life I don't want and I don't need - and surely not at that time.

I have to have something that makes up its mind. It comes from my wish. It comes from my sincerity. It comes from the desire on the part of my Magnetic Center, wishing to be set free. It knocks on the door of my subjectivity and tells me, "Let me out." That is the desire for a man

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when he wants to grow up and evolve to a higher level. This has to be in a group. With that you must come. Then it goes with your life. Then there is something that makes you really feel that it is worthwhile for you to maintain your life. Otherwise, die! Who the hell will care? You can get older, you can make ten thousand dollars every day if you wish. What good is it for your Soul? Try to understand the Bible a little bit. And when you come to a meeting with that, you should ~~always~~ almost be overflowing with the desire to want to find out more and more and more about yourself. And admit that there is this more and more, which means that you know less and less and less about yourself. But that--is there that kind of a sincerity?

I sit here and I want to be fed. I'm hungry. Can you say that, psychologically? That you know that there is something that must be fed; if it isn't fed, you will perish? You understand the responsibility that gradually should come in a man when he starts to become more full-grown. That there is responsibility that rests with his life, and the acknowledgment that that what he is, if he wishes to call himself God's child, he has to acknowledge his Father, otherwise he's not a child. When a man understands his own being, he has to acknowledge the Creator ~~for~~ of all life - in whichever form you want to picture that, as God on a throne, or infinity, all over, everywhere, always existing, omnipresent, et cetera, what we have used as terminology for God and infinity. Eternity. No more subject to time. Spacelessness. Endlessness. And, at the same time, benevolence; at the same time, this what is the quality of conscience within a man.

You come with that. You bring it. You sit down quietly for an hour, hour and a half. You have to be in contact with your inner life and ask a certain question: What can I do? And make sense; don't prattle too

much. Make your sentences before you come. Make your sentences when you pray. Make your sentences before you go to bed in the evening, when you want to find out what has happened during the day to you, to your life, to your ability, to your conscience, to your wish to become a man, when you have a chance to think about such things. What is it for me? What can I do? What is it that I pray for towards God? How can He look at me and help me because, when there is sincerity and the wish to acknowledge my own life, then I can count at least on something that I say, my solidity, if it is there, I'm willing to sacrifice it for the sake of my Soul.

You see, we don't say Soul, we say Kesdjan. We don't say physical body, we say outer appearance. We don't say God, we say Magnetic Center. We say outer life, inner life, for the time being. We remain very simple folk, in ordinary life, existing, time after time realizing how much is lost, how many moments have gone by. Where is the week, what was the opportunity? Why didn't I see it? What made me so blind? How couldn't I hear what someone tried to say? What has been time and time again in meetings of this kind? And you must know it. Why do I talk that way? To help you? To tell you? To tell you and remind you? To make it clear to you that there is a knowledge of yourself? That you are that self? That that self is whiter than snow, more ethereal than ether? That is the Self. That is my 'I'. That I wish. For that, one says "I am".

You must know these things deep down in your heart. That's where they belong. That's where your conscience is born. And then you can be very simple, and not obnoxious and not fearful, and say what is on your heart. Trust it and trust others. If you cannot trust them, you can tell them honestly "go to hell". They don't belong to your world. But when you can create an atmosphere and a level of a group coming together to want to find out: What is meant by His Endlessness? What is meant by this

life that I have found myself in, for which I was not responsible? But I wish to take it because I want to grow up. And I can only grow up when I can take that responsibility for myself.

Such simple questions. Such simplicity at the end of a day. You see your day. You become acquainted with yourself. Maybe in the day you got some facts, a little bit more truthful than the day before. You pray to God: Maybe tomorrow, a little better still; trying to use what I have; grateful for what I have experienced; using now, more and more, overcoming my difficulties, my tendencies, my desires; keeping in mind, if I make a promise, that means I must keep it. If I say I will not do that, I will say I won't and I will not do it, because I have made a promise to myself. I swear sometimes on the Bible, sometimes on ALL AND EVERYTHING. Sometimes I put my hand on my heart and I swear. Sometimes I say, "This is a vow. I will die if I don't keep it." Then I'm in earnest about myself. All kinds of little weaknesses I have. I swear I will not misuse the name of the Lord. I swear I will be careful in what I say. I swear I will not eat too much when I know it's not right. I swear I don't want to drink when it is not right for me to drink. I say I swear with my hands above myself and my two fingers above: I swear I will! Then you will, perhaps, because at least you will remember the promise you have made to yourself.

How else can you grow up? How else can you become a man? You think by admiration of others? By your own self-love, your vanity, and all the junk that belongs to ordinary life and for which, of course, every person is susceptible, because we love to purr? It won't buy you any bread in Heaven. Never. Bring Heaven down to you and see what it is worth. And then maybe, if it is suitable, and if your Magnetic Center wishes, a little piece of Heaven, having the Sun within. And then it will give you sustenance. And that will give you the possibility of keeping your promise.

You must, when you come to meetings, you must be simply honest. Come. Ask. Find out. People will answer you, in honesty, to--to the best of their ability. You try; you find out. Your experience, I say, is your verification. That will set you free. No words or advice from anyone. They can talk until doomsday. Until something starts in you, with your wish to grow up, your wish to evolve, your wish for understanding, your wish to be right in small things. Not universal wisdom. Who wants it? And who can, anyhow, have it? I call this, many times, tact; wisdom in very small things; wisdom in your step, in consideration--conseration-- where you step, how; caring, animals, to see what is life; to go out of your way, not always your own; to see what can be done with your hands. A simple way, shaking hands, but meaning it; looking, but meaning it. And giving, at such a time, as if an influence could come from you; to help someone, maybe in need; and not again for the sake of helping that you help. You are, in your being. That is the help you give. You don't even have to send it. Just be in the presence of someone else, if you can, on a more understanding or a little higher level. It will flow over into someone. Take your time. Be patient. See that it is the right time. See that the person is ready to be opened, so that you don't bother him too much; that you don't interfere; that you don't insist. Leave it. But create conditions so that then a person can grow, without even knowing why. I say it's the creation of a suction. It is not the creation of a pressure to push.

Never put yourself on the foreground. That is simplicity. Your Thursday evenings can become for you a source that you could look forward to in the week. You say, at such a time, "I want to commune with that what is within me as reality." On that basis, I want to see if reality of someone

else can help me. And I will be open. And whenever there are certain questions, I will ask, because I'm sincere. And I need an answer, because if I don't get an answer or if I don't formulate the question, I'm stuck.

TAPE RUNS OFF

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